THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5632 SATURDAY, JUNE 24th, 1950 Price Threepence

WEEK BY WEEK

The Structure of Peace

"BAN the atom bomb!" Why not? The answer is simple and obvious. The nations which possess the atom bomb will not agree to ban it. The disagreement, of course, has nothing whatever to do with the bomb; it has to do with national policies. Put these right and no one need bother about the bomb. Peace does not consist of banning this or that, or organising this or that international institution, it simply rests upon the policies nations pursue in relation to one another. If the statesmen of the world really want peace they can have it tomorrow. The truth is that many of them do not want peace; or rather they wish for an absence of war in which they may pursue policies in which war is implicit. Russia's policy of segregating her own people from all contact with the West is an act of war; it makes war possible, because it destroys the confidence between nations upon which peace is created. The more hysterical attacks upon Communists in certain countries represent an act of war, because they create suspicion and division. Probably the best method of banning the atom bomb, and making the hydrogen bomb impossible, would be for Russia to organise a Festival of Moscow in 1952 and invite the whole world to it, without restrictions! Or make the Crimea and other beauty spots as internationally holiday conscious as the South of France or Switzerland. And for America, with a Communist complex, to discover a sense of humour and equipoise about some of their rabid anti-Communists. The ways of peace are simple ways; it is the ways of war that are tortuous, and they seem to be pursued by too many tortuous minds.

Europe and Sovereign Nations

The same principle of peace remains good for the problem of sovereignty among nations. There is no need for a supra-national authority that can impose its will upon recalcitrant nations. There is a need for a meeting place of nations and an organisation where decisions can be taken, but no need for a World State. For an effective World State implies already a degree of agreement among nations which makes any form of coercion unnecessary. There is no coercion among the British Commonwealth of Nations; there is no super-state holding all the states of the Commonwealth together; agreement springs naturally from a desire to agree and a recognition that if this desire is not present all the force imaginable will not create it. The super-state as a means of keeping every national-state in place, is a blue-print plan entirely unrelated to the needs of life. A European Federation issuing orders to the sovereign states of Europe is a mirage. Common agreement upon common action among all the states of Europe is not a mirage. This common agreement leading to a common way of life in which the divisions between nations eventually vanish is not only possible but is coming into being with every day that passes. Where there is willed agreement in the hearts and minds of men there is unity. No super construction is needed to impose it. The need is to create the will. The structure arising from it will almost create itself. It is creating itself in Europe today.

The I.A.R.F.

The creative unity that is present among the diverse parts of the International Association of Religious Freedom is an indication of the unity that can exist among nations. From the contributions that appear in THE INQUIRER from time to time from individual members of the Association a glimpse may be had of an inner invisible bond that is the guarantee of an outer and shared life. Each contribution shows a national characteristic, and a way of thinking created in certain traditional background. The Liberal Protestant of Switzerland is not quite the Liberal Protestant of Holland or the Unitarian of Britain and America. If we were able to receive contributions from our brethren in Czechoslovakia, their view-point would probably have a characteristic of its own. But beneath all these differences there is a movement of the spirit which inevitably impels those of the Free Religious Faith to seek one another out and share mutual experiences. This movement is not designed; it almost imposes itself. It is the witness of a living Church. Namely, an invisible bond of the spirit existing between men of certain experiences. The creation of such a Church is not designed by blue-prints or world designs drawn up in an office. It is created out of the living need of humble men and women who, out of their faith, are forced to give expression to their need. They seek the realisation of the faith that is in them and seeking that realisation create something of which they had hardly dreamed. In the same way the faithful service of peace—and truth, above all of truth—by humble men will create the conditions in which peace is realised.

The responsibility rests with the humble man. If he sees through the cloud of illusionism that political theory, racial prejudice, and the need always to find some simple explanation for complex facts, draws around the issues of peace and war, then he can create a public opinion before which the dictators and statesmen must bow.

The Christian Gospel and Broadcasting

"It must not be forgotten," writes Dr. John Marsh, the radio correspondent of the *Christian World*, "that, for better or for worse, many sincere and charitably minded Christians think that Unitarianism does represent a defection from the Christian faith." Equally, many "sincere and charitably minded Christians" think Congregationalism, to which we understand Dr. Marsh is attached, is a defection from the faith. But we doubt if the *Christian World's* radio correspondent regards this as a suitable reason for preventing Congregationalists from broadcasting. In theory, it is presumed, every denomination regards every other denomination as a defection, but common sense, on the whole, gets the better of theory, and overcomes the difficulty of Christians calling each other defectionists or schismatics.

Dr. Marsh is not enthusiastic about Unitarians broadcasting. We wish that those who offer the usual veiled and tentative objections would come out into the open and state why, on doctrinal grounds. Then Unitarians would be in a position to discuss the real reasons. They would be in a position then to indicate the doctrinal censorship maintained by the B.B.C. We doubt if in Spain or Italy Dr. Marsh would get a hearing on any radio station. He would be treated, on the whole, as Unitarians—in the matter of doctrinal interpretation—are treated in this country. And we doubt if Dr. Marsh would defend that as a contribution to what he calls "the Christian Gospel in all its splendour".

AMERICAN VISIT

By H. Stewart Carter

(As THE INQUIRER *announced last week, the Rev. H. Stewart Carter, of Cambridge, has recently returned from a visit to the United States.)*

AT THE closing session of the 125th Anniversary meetings of the American Unitarian Association, Professor Archibald MacLeish, the Boylston Professor of Rhetoric and Oratory at Harvard University, charged the American people with being more interested in hunting Communists than in being loyal American citizens.

It was a charge the truth of which the visitor to the American shores stumbles across the moment he sets foot in New York. In newspaper headline, conversation with the man in the street, and through the normal channels of social contact, the visitor senses in the heart of the American citizen a fear of Russia and what she may do, a fear in some cases almost amounting to hysteria, and yet a fear which many of them feel can be directed to good ends.

New York is not a happy city. Stand in Fifth Avenue and watch the crowds at the height of the rush hour period. They do not smile. They look harassed and worried. They pore over the banner headlines sitting in the subway and standing at the street corner. Their lives are not made any easier by the fact that there has been an acute water shortage over a long period, and baths of a depth of five inches are the order of the day and men are instructed not to shave on a Thursday morning. We can realise the hardship when we remember the daily bath is as essential to the American as is the cup of afternoon tea to the Englishman.

We arrived in Boston on a Thursday afternoon, and from the moment we left the train until the time we returned to New York en route for England, Mr. Ronald Jones and I lived in a blaze of publicity. The welcome extended to us by President Eliot was heart warming. The hospitality given to us was generous in the extreme. We wanted for nothing from the first day to last, and we realised during the time, that while Professor MacLeish may have made a fair charge, it did not apply to Unitarians. They are proud of their heritage of freedom. They are proud of their American citizenship. They are inspired with the highest ideals of loyalty and affection to the state. The eternal verities are at the heart of their religion, and to help maintain world peace through international understanding and good will is the ideal inspiring their work.

The opportunity was given to me to travel and to see for myself the work being done in our American churches. Their congregations are larger than ours. Their ministry does not face a manpower problem. The ministers enjoy more administrative help than do ours, and because of a larger budget they are able to make use of modern methods of publicity, which maybe, the English minister would like to use, but owing to economic factors, cannot. The Editor of THE INQUIRER would like to publish his paper on the scale of the *Christian Register*, and our Development sub-committee would like to carry through experimental work in the churches to the extent that the Americans are able to do.

The Church of the Messiah, in Montreal, under the leadership of the Rev. Angus Cameron, is probably the most flourishing of our Dominion churches. Through his public work in the city, and his outspoken preaching, he has attracted a congregation of 300, comprising a strong contingent of young married couples, and what is most significant, an appreciable number of French speaking Canadians.

From Montreal I journeyed through a Sunday afternoon and night to Chicago, and for three days, in the kindly hands of Professor Wallace Robbins, I met, talked with, and preached to members of the Free Faculty of Theology, the Meadville students, and Unitarian ministers and their wives. It was an inspiring experience to be in contact with a University Theological Faculty, in which the Unitarian Theological School and its staff are held in such high esteem and it made me wish that the students of Manchester College, Oxford, like those of Meadville, were submitted to examination by the University Theological Faculty, ranking on the same plane with students in all departments of a university.

The last week of our visit was spent in attending the

Meeting at Boston

The English representatives to the 125th Anniversary Meetings of the American Unitarian Association being greeted on arrival at Boston. From left to right: President A.U.A., Dr. F. M. Eliot; Mr. R. P. Jones; Rev. H. Stewart Carter.

Anniversary Meetings of the American Unitarian Association, the main purpose of our visit. These meetings are very much like our own except that everything is on a much larger scale and there are more sectional meetings, 46 in all. Attendance at the service was 1,000, the Women's Alliance had 800, and for the opening and closing sessions of the Convocation numbers reached the 1,500 mark. The one main difference between the American meetings and our own were the Panel Discussions. For the purpose of discussing in detail the Anniversary Subject, "Religion for a New Age of Reason", the Association organised four panel discussions during the morning and afternoon of Wednesday. To consider the problem of Religion and the Growth of the Free Mind, Religion and the Growth of Freedom in Society, Religion and the Growth of Individual Responsibility, Religion and the Growth of Stability in Society, three speakers on each topic, gathered round a table in a charge of a Moderator, made their contribution in turn on the subject for discussion and then in turn were questioned by two officially appointed Questioners. Members of the audience were permitted to send up written questions to the speakers, which, at the discretion of the Moderator, were submitted for answer by the experts. Perhaps our own Programme Committee might consider the possibility of adopting a similar procedure at the Meetings next year. There was no public meeting corresponding to ours, and for this year the American counterpart of the Essex Hall Lecture was omitted in favour of the Convocation meetings. The last day was devoted to the business of the Association. This business meeting was like our own, the morning being taken up by routine matters.

Mr. Ronald Jones spoke and presented the illuminated address of congratulation from the General Assembly. How well he did it! And what an impression he made on the American audience, who promptly took him to their hearts, as can be well imagined by those of us who have heard him year by year at the annual meetings of the General Assembly.

The afternoon was devoted to resolutions on Denominational Affairs and Peace, Problems in Democracy, International Relations and allied subjects. In the course of three hours a packed meeting considered and voted upon more than twelve resolutions. Enthusiasm was keen, and at times feelings ran high, but the time allotted for debate on each resolution was twelve minutes and no member was allowed to speak "for more than three minutes and but once". With the aid of a stop watch and the firm but kindly hand of the Moderator, this time table was adhered to. Is there something here we might well copy? Two resolutions particularly attracted my attention. The first submitted by the President of the Association, calling on the churches to rededicate their strength and resources to the fundamental purpose of extending the influence of liberal religion, and the delegates representing the body of the churches, to pledge themselves during the year beginning to centre attention upon the following specific objectives:

1. "A renewed emphasis upon the practice of regular

attendance at the services of worship in our churches as the first obligation of church members, that we may deepen the spiritual life of our fellowship, and enlarge the witness of Unitarianism to the basic truths of religion."

2. "An energetic campaign to enlist in the ranks of the Unitarian ministry the ablest and most consecrated youth of our household of faith, that we may maintain the tradition of spiritual leadership which has been the glory of Unitarianism from its beginning, and prepare our fellowship to take full advantage of the great opportunities for expansion lying just ahead."

IT IS VERY OBSERVABLE

Mr. PEPYS—AT THE ANNIVERSARY MEETINGS OF THE AMERICAN UNITARIAN ASSOCIATION AT BOSTON—II

May 24. This day wholly given to the Convocation, and for the sessions of the forenoon and afternoon we do divide into four Panels which be ordered in this wise: the chairman do sit at a table on the platform together with three chief speakers and two "questioners", and do propound the matter for discussion, as, Religion and the Growth of the Free Mind; next the speakers do treat of this in turn, but not standing upp and as if talking among friends; this done, the questioners do ask for exposition of divers points and after that any who will among the hearers may send up a question writ on paper, which the chairman may presently ask on his behalf. The method do put me in mind somewhat of our famous Brains Trust of the wirelesse and do bring out much lively debating, so that we might with profit essay it at some of our meetings.

But to close in the evening, we do come together again in the great hall, where the chair taken by the President, with three set discourses on Things we must do, and most notable of them the learned Professor MacLeish, of Harvard, do demand a return to sanity of mind in this country and do roundly denounce the late craze against any thought to favour Communism, branding it as a modern "witch-hunting", which their forefathers did once practice and a perversion of all freedom and democracy.

Last come a hymn, writ for this night by parson Haynes Holmes of New York, which we do sing very heartilie to the tune of "Onward, Christian Soldiers" and so do end a full day of meetings, by which we much enlightened and encouraged.

May 25. Up betimes and to Arlington Street for the Association's Meeting of Businesse and I do guess near 800 present for it. For the ordering of the meeting in a chapell the chairman and some others do speak from the pulpitt and others from the desk below, but any who would speak from the pewes must go to the microphone nearest to him, there being many set about the floor and galleries.

First some devotions and then messages of greeting read which did come in from all parts of the world for the anniversary; next the President to introduce guests who do bring greetings in person and among them parson Carter, as President of the International Association; and last come I to speak for the Generall Assembly. And it is mighty odde that for this I do stand at a carved oak desk and railings which I did myself design these 36 years gone, at the behest of Dr. Paul Frothingham, then the parson here, and my host when I did first visit this citie; and did little think then that this should come to pass so many years after.

And misdoubting if my wonted manner of speaking in the lighter vein were fitting for so great a presse of hearers and in such a place, I did make triall of a little jest or 2, which being well received, I free to discourse at my ease, and presently do read and present the vote of greeting which we did pass at our late Meetings; this accepted with acclaim, both for the beauty of its words, which parson Redfern did compose for us, and for the fine writing of it on a scroll by one of our noted calligraphers in London; and anon it will be hung upp at the Headquarters for all to see.

After this a report put forward by the Directors and the treasurer do tell of the rate of interest gained on monies invested, and of the loan fund for aiding the building of churches, how it do stand, but nothing beyond this, so that it do greatly surprise me that he do not, as I do, recount the gettings and spendings of the year and how they do exceed or fall short of the monies of the year before; only some little diagrams put out in which we admonished that all accounts of monies will anon be printed in the Yearbook, but these not now passed by the Association in generall meeting. But such matters he do settle with his finance and budgett committees and do concern only the Board of Directors.

Next some more reports and one on the voting for a joining-upp of the Universalist and Unitarian congregations, which approved by the greater part of these; and presently one by the President on the work of the past year; so to an offering (£260), part for scholarshippes for foreign students and part for relief of our chapell at Winnipeg, now hard hit by reason of a river flood.

Last come the electing of the new Moderator and some other officers and directors and so after 3 hours of meeting there must be a stop for our dinners, for which we being much dispersed about the citie, there be some ado to get us back again for the start of the session of the afternoon.

Here first a discourse by the Dean of our theological College of California who do tell of his methods to train students for the ministry, and next the meeting do fall to an orgy of votes on divers matters, some to admonish Congress what it must do or not do, and anon one by the President to call for a more faithful attendance at worshippe, which was my own theme in the year of my presidency of the Assembly; then one to bring about a stop of all such votes for a space of two years, to see what would then befal the churches and the world, but this not carried. Each vote straitly timed for ¼ of an hour only, so after 2 hours, all disposed of; but what will come of them, beyond the satisfying of the speakers, I cannot tell.

The meeting do close in due time, and I home to put on my best coat, and some way off to a great inne for the Anniversary Banquette where 500 do sit down together, with a long High Table for the chief speakers and the rest at round ones to take 10 or 12. Some good speaking and all of a commendable brevity, and it is very observable that no wines or other strong drinks served, and only iced water; but despite this, the generall air of festivity and merriment no way impaired, and methinks it would not happen so in any other country but this. Presently come a party of a score young men of the Glee Clubbe of Harvard, who do discourse most excellent musique of part-songs and madrigals with perfection of tone and timing, which would have mightily pleased my great ancestor to hear, who did excel in such singing and did himself compose some noted songs.

They done, we do make a presentation of an Award of Merit to the veteran parson, Dr. Samuel Eliot, past president of the Association, and after that minister at Arlington Street. This proposed with very pertinent witt by parson Pomeroy, of Milton, who hath a high repute for occasions of this sort; to which Dr. Eliot do respond with equal livelinesse, for all his 88 years, which he do carry with ease and grace and do defy the ravages of Time.

So, as Prospero did observe in the *Tempest*:—

"Our Revels now are ended", and do bring to a close

Another Group on the Railway Station at Boston

From left to right: Vice-President, A.U.A., Rev. E. W. Kuebler; Mr. R. P. Jones; Treasurer, Mr. G. G. Davis; Rev. H. S. Carter; President, Dr. F. M. Eliot.

these Meetings, the first I did ever attend here, after 42 years of our own.

A very memorable time, and through all our visit we did both receive the warmest entertainment that can be, and mightily beholden to many officers and others of the Association, and most of all to President Eliot for all his care for us, now and these many months gone, and for ordering our doings to our delight and instruction. And I do perceive I shall now set out for home, beyond measure puffed upp about my eloquence and witt and generall eminence in the Unitarian world, and must speedily get back to normalcy before I may fittingly return to the round of affairs in our own chapells and the Assembly.

AN APPEAL

THE Committee of the Elder Yard Unitarian Chapel, Chesterfield, have appealed in the local Press for help in renovations and repairs. The building is 256 years old and not one piece of timber in the roof is unaffected by the depredations of the death-watch beetle and dry rot.

An appeal to THE INQUIRER readers is found in the advertisement columns.

HOSEA BALLOU

A PROPHET OF THE LARGER FAITH

By Arthur Peacock

I HAVE been reading a book which no one has borrowed from Dr. Williams Library for fifty years. That this slim volume should have remained unopened on the library shelves for so long is surprising for the book, *A Treatise on the Atonement* by Hosea Ballou, was the first published work to put the Unitarian position in theology before the American people.

It appeared in 1805, ten years before the famous Channing-Worcester controversy which brought the former out of Congregationalism to pioneer the cause of American Unitarianism.

Hosea Ballou, was a young Universalist minister. The influence of his book was such that it changed the Universalist denomination from a body of orthodox Calvinists preaching universal salvation into a liberal Christian fellowship.

Ballou came from a Baptist household. His father served in the ministry but was wholly orthodox in his views. Ballou like so many of the younger men of the period, was forced to engage in study on his own. Teachers were not sympathetic to those casting doubt upon age old beliefs.

It came to him that acceptance of the doctrine of universal salvation had wider implications than many of his brethren realised. It meant, if they were logical, a rejection of the old theology. It called for the outline of a system of ordered thought. This he laboured to present in his *Treatise on the Atonement* which covers a wider field than its title might suggest.

To us at this distance of time the book may seem old-fashioned but its significance cannot be questioned.

His biographer, Dr. Coleman Adams, D.D., has written, "It was the first American book, as it author was the first American theologian, to thoroughly restate the great New Testament teachings, and relate them to the fundamental, radical truth that "God is Love". It asserted the unity of Divine Nature, and love as the essence of Nature; the source of Creation's life, the test of all spiritual activities.

It taught the Fatherhood of God and the brotherhood of man through Sonship with God. "It decisively declared the doctrine of salvation by character, rightness in the soul manifested in righteousness in conduct. It put the relationship of sin to punishment in absolutely new light, declaring it to be instant, constant, inevitable, as cause to effect, as seed to fruitage."

Such views meet with criticism still from orthodox theologians. One hundred and fifty years ago Ballou had to face critics both within and without his own denomination.

It says much for the clarity and power of his advocacy that within ten years of his book appearing there were only two Trinitarians on the roll of Universalist ministers. Ballou was quite alone when his book appeared.

When the Unitarians came out of the Congregational churches Ballou was in happy mood. He felt sure here were men to strengthen the witness he had been upholding and with whom he and his brethren could share fellowship.

Alas, he was disappointed. The Unitarians appeared to prefer fellowship with their more orthodox brethren from whom they were separated. The Universalists were left in isolation.

Ballou felt this keenly and there is on record a sermon of his on the theme "Nevertheless, I have somewhat against thee". In this he mourns that the fraternal courtesies which are freely exchanged by Unitarians with those who label them heretics are withheld from those who would count them allies.

The influence exercised by his writings caused him to be in constant demand in pulpits up and down the country. He was one of the outstanding preachers of his generation and his addresses commanded attention wherever he went.

What is peculiar is that a man who obviously gained so big an audience and whose writings made such an impact upon liberal religious thought, should be quite unknown in this country.

Of Horace Bushnell, William Emery Channing and other of his contemporaries, much has been written. Ballou has been passed by.

It is appropriate that we should recall his life and work at this moment when in America, Universalists and Unitarians are casting their votes for a scheme which, it is hoped, will not only bring the two churches closer together but pave the way for one united liberal church. If it succeeds Ballou's hope will indeed be realised!

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE IDEOLOGISTS

SIR,—I have tried to understand your attitude to Peace Ideologists. With respect, I credit you with sincerity and a real belief in peace. But one fails to see the consistency of a person—and an official follower of the Prince of Peace—who feels obliged to denounce all present-day peace seekers.

Apeing Dr. Johnson, you call such folk "scoundrels"! Number one scoundrel is the Dean of Canterbury. If *he* is to be taken seriously, you sneer, he must be chastised for his "implicit destruction" of something you call, "the capacity of the individual person to be alone and to reflect upon and question his own individual life" and for his insistence on "mass movements". After this nonsensical remark it is not surprising that you go on to laud that super-social-escapist, Leo Tolstoy!

Are you aware that not only the "Red Dean" but other clergymen not so red, are joining a mass movement called the Peace Army? Are you aware that not only Professor Jolie Curie, recently dismissed for the courageous stand he has taken, but other atom-scientists are "fellow travellers" with him? Dr. Barnes is with us: so is Professor Niels Bohr, atom-bomb creator. So is the great Einstein himself, who has recently warned the world. And what about Trygve Lie?

You say "the most disquieting event of recent weeks was the mass marching of the German Eastern Zone youth in Berlin!" Now here is a bombshell for you: In to-day's papers one learns that John Peet, Chief Reuter Reporter and Correspondent in Berlin has resigned rather than serve Anglo-American warmongers any more. The last straw he says was the lying reports of the great Whitsun Peace Demonstration in Berlin.

Again, with great respect, do please get rid of that anti-peace ideology which possesses you and join up with Einstein, Dr. Barnes, the Dean of Canterbury and the hosts who are now following the lowly Nazarene, the greatest social realist, of all time. Denounce the use of the Atom Bomb!—Yours, *Thomas H. Greenfield.*

Church Stretton,
Shropshire.

[Precisely! With faces lifted high towards Moscow! It was this slogan-making, half-truth amalgam about peace and war that we denounced if we denounced anything.—ED.]

HYMN SINGING

SIR,—O. B. Deakin's opinions about hymn singing call for comment. They may contain meat and poison. He speaks of hymn singing as a tradition, with, I think, a note of disparagement. To me it is a great tradition. Let him ask the birds, and if he cannot sing like them, let him take lessons. If some hymns are neither worship nor music, let him (but I do not know him) help his minister and organist (in agreement with the congregation) to do something about it. If he can write poetry (better poetry) let him write a hymn and send it to the proper quarter. If he knows good music from bad, let him co-operate. I have no objection to abandoning all choral music (if that means music by choirs) but I shudder at

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All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7554. Editorial: EUS. 2912

the thought of abandoning congregational singing. Rather let us save it, purify and ennoble it, but not destroy it. I should like very much to know what Sir Adrian Boult and Dr. Wallace would say about it. I hope that Catholics do not listen to the Mass as a secular performance. Protestants and unbelievers have their own point of view. Personally I think that all (even third-rate) music is sacred.—Yours,

C. G. Toone.

NEWS REVIEW

NEWS FROM THE NORTH MIDLANDS

From Our North Midlands Correspondent

THOUGH some of the items in your correspondent's miscellany are already slipping into the remoteness of the past, perhaps the simplest discipline to impose on their ordering is chronological. Back, then, to March, when Friargate Chapel, Derby, most successfully ended their Sale of Work with a profit of over £70. This sense of achievement was reflected in the Annual Meeting which encouraged the members to face forward with confidence in their work of service. * Hinckley has created a "wider fellowship" to include all who own an affection for The Great Meeting and the Rev. C. H. Bartlett would welcome the names and addresses of any who might wish to be regarded as within the "Friends of the Great Meeting". The Men's League has busied itself during late weeks in clearing the graveyard and some further discussion is to take place to determine future policy, whether to remove headstones or sink them to permit of mowing the grass more conveniently or such other scheme as may commend itself. The Sewing Class at Hinckley are now the proud possessors of an electric sewing machine. * Narborough Road, Leicester, installed the Rev. G. E. Hale as its minister on Sunday, May 7, when Mr. Ward, as chairman of the congregation formally invited the new minister to lead them in spiritual and practical affairs. On the Tuesday following a Welcome Social was convened to extend greetings to Mr. and Mrs. Hale on their settlement. There was a crowded schoolroom to listen to the words of welcome and the response from Mr. Hale. Amongst those present were the Revs. Dr. Hurn and L. Mason from The Great Meeting, Leicester, the Rev. C. Gordon Bolam, from High Pavement, Nottingham, and Mr. L. G. Russell, President of the North Midland Association. There were also other friends who had made the journey to make this meeting a representative North Midland gathering. Mr. Hale commences with loyal good wishes and a fine start which everyone trusts will prelude a happy ministry. * Boston was afflicted with a complaint not uncommon in chapel affairs when they discovered their boiler had to be replaced, but activity is strong and the congregation is busy by means of a Garden Fête and Whist Drives seeking to raise funds. The schoolrooom is radiant with fluorescent lighting (certainly the pioneer effort in this area, at least). The emphasis still falls strongly on the side of youth, both at Boston and Kirkstead, where the Rev. C. Simpson is rallying to him young people and seeking to meet their needs in every way open to him, not merely in the form of clubs and outdoor sports but also by the regular adoption of a children's address to replace the second lesson at Service. The outstanding event at Kirkstead was, of course, the descent of the District Women's League for their summer rally on May 6, which completely exhausted the capacity of the tiny chapel to hold the numbers desirous of attending. The men themselves could have held a Service because of their own numbers. * The Rev. L. Mason celebrated his first anniversary as minister at The Great Meeting, Leicester, this month, and again he was the preacher at the revived Sunday School Anniversary. Mr. Mason was also the preacher at Hinckley's Sunday School Anniversary, where the whole of the Services had been designed by Mr. Bartlett, who had also composed music for the occasion. * Adapting the notion of an "all-in" Service, the Rev. K. Twinn introduced the idea at Mansfield of celebrating a Fellowship Service. All efforts are concentrated on the one Service which is followed by a tea. More than a hundred were present. Mansfield is engaged in a Grand Garden Fête on June 17 from which they anticipate being able to help church funds. * The minister of High Pavement, Nottingham, has again been elected to the executive committee of the Nottingham Council for Social Service. Statistics produced from the records by the Financial Warden reveal a steady trend upwards both in attendance at worship and in offertories. The congregation is in good heart as jt endeavours to maintain its ancient witness in the activities of a busy city. Mr. Bolam has just concluded a series of six Thursday evening talks under the general title of "Understanding the New Testament". These have been very successfully attended.

PENSCOT, 1950

THIS conference of Western Ministers was one of the best, in spite of the absence of some younger and M.C.O. men. About ten ministers were present for the four days. Three ministers' wives, two layfolk and two other ministers were fluttering about. And G. I. G. Grieve was a most welcome and valuable visitor from London. The Services, papers and discussions were of a very high order, searching rather than scholarly. Disquieting questions were asked on some points and stimulating thought raised on others. D. B. Fraser spoke with first-hand knowledge of the New Theology and other events of the past 50 years. The prospects of the Bible, THE INQUIRER, the Hymn Book and the Churches for the next 50 years were eagerly discussed. Most important perhaps were addresses by two lay pastors on the resurrection or maintenance of two of our churches which were almost dead. The West is looking up and going forward.

Manchester: Platt Chapel.—The celebration of the 250th Anniversary of the opening of the present building aroused considerable interest. Special Services were held for the Sunday School scholars, the speakers being Mrs. Forrester and the Rev. C. A. Piper. Many friends of Platt attended the Service conducted by the Rev. S. Mossop, who was minister for over 14 years. The Reunion of past and present members and friends was addressed by Mr. P. M. Oliver, Mr. H. B. Moore, President of the G.A., Rev. F. Cottier, Principal R. V. Holt and the Rev. S. Mossop. This was the fitting occasion to express to Miss M. H. Poynting, who has devoted herself to Platt for many years, the affection in which she is held by all, a bouquet being presented to her in a charming speech by Miss Rita Hamnett. The climax of the celebration was the Dedication Service, the preacher being the Rev. E. E. Wrigley, who stressed the need for recognition of our distinctive contribution to religion—indeed, this was the recurring theme of all the meetings, loyalty to a great tradition the meaning of which must be made explicit to every generation. An exhibition of Historical and Ancient Documents was on view, arranged by Mr. E. Swindells, who also published *The History of Platt Chapel*. A letter of cordial good wishes was read from Mr. E. Steinthal who was long associated with the cause and who still retains the office of Warden Emeritus. It is worth recording that the B.B.C. asked for details of the meetings which were duly announced.

THE YOUNG UNITARIAN

THE summer number of *The Young Unitarian*, edited by Robert O. Foulkes is an ebullient and gay production. It is priced sixpence, and the address of the distribution secretary is Miss E. K. Falvey, 66 Park Street, Liverpool 8. The opening article by George Ashworth, a review of the Y.P.L. Drama Festival of 1950, is a mature piece of work, and gives an excellent idea of the place drama can take in the youth movement of the Unitarian churches. We shall look forward to the autumn number with great interest. *The Young Unitarian* can develop into an organ of great help to the whole movement.

We hope, however, it will avoid one or two hoary mistakes: The use of the word elderly as a criticism in itself (it is the mistake in reverse of the use of the word young sometimes made by the elderly). The astringent note about the ministry, often justified, but as often a criticism of those who use it. The liberal use of the Chitty-chit-chat which kills so many youth magazines. Most of these mistakes are avoided in the present number and we look forward to *The Young Unitarian* playing a really constructive part in the Unitarian movement.

THE LONDON UNITARIAN SUNDAY SCHOOL SOCIETY.

UNITED SERVICE

IN glorious summer sunshine, a congregation of over 100 children and about 40 adults gathered at Stamford Street Chapel in the afternoon of Sunday, June 11, for the United Service of the London Unitarian Sunday School Society. The Service, which was led by the Rev. H. H. Cheetham, Assistant Secretary of the G.A., took the form of an act of thanksgiving for flowers and followed the order recently published in the Beacon Series of folders.

The singing was led by a choir from the Newington Green Sunday School, who also rendered an anthem. Representatives from Kilburn, Leytonstone and Mansford Street read the lessons. The climax of the thanksgiving was a ceremony in which members of the schools at Stamford Street, Hackney and Forest Gate presented offerings of roses, with appropriate short verses of gratitude for God's gift of flowers. Thanks for the beauty of flowers and for the simple joys of life was the keynote of the address by Mr. Cheetham.

The whole Service was a most inspiring act of worship and the children returned to their own schools with spirits uplifted by sharing such an experience with representatives of other schools in London.

Bury: Bank Street Chapel.—A new slate panel bearing the names of those associated with the Chapel and Sunday School who lost their lives in both world wars has been fixed on the Cenotaph which stands in the Chapel yard. Formerly the Cenotaph included four panels bearing the names of those killed during the 1914-18 war, but gradually these names have worn from the stone, so that the Chapel officials decided to replace them side by side with the names of those who died in the second world war and to inscribe them all in one panel. Seven new names have been added to the memorial. The panel was unveiled on Sunday evening, May 21, by Mrs. J. A. Crawshaw, wife of the Chapel Warden and mother of a Naval Sub-Lieutenant (John Crawshaw) who was presumed killed in 1943. After the unveiling ceremony which was attended by many relatives and friends, there was a Service of Dedication in the Chapel conducted by the Minister (Rev. J. W. Maw).

Crewe.—The Sunday School Anniversary Service in conjunction with the Rose Queen Service was held on Sunday, June 11, when Sheila Buckley was crowned Rose Queen by the retiring May Queen, Beryl Barker. The Queens and scholars made a very impressive picture as they processed round the church which was filled to capacity. The Rev. E. E. Wrigley conducted the Service.

Hindley Chapel.—During May the members of the chapel celebrated the 250th Anniversary of the building of the original chapel

although the congregation had its beginnings in the chapel-of-ease under the Wigan Parish Church which was built in Hindley in 1641.

The Anniversary Service, on Saturday, May 6, was conducted by the Rev. G. L. Clarke and the preacher was the Rev. F. Cottier. The President of the General Assembly, Mr. H. B. Moore, spoke at the evening meeting supported by the Revs. F. Cottier, A. Smith and E. W. Deakin. Mr. Moore was born at Hindley during the ministry of his father, and spoke of the great pleasure it had given him to return again on this occasion.

On Saturday, May 13, the Home Secretary, Mr. J. Chuter Ede was present supported by Mr. Rhys J. Davies, M.P., and the Rev. F. Kenworthy. An extract of what Mr. Ede said was given in THE INQUIRER last week, and full reports appeared in the local Press. Mr. Davies reminded his listeners that the real work of the Church lay in the realm of intangible things—especially that of faith. Mr. Kenworthy set out those principles on which our tradition and faith rested and urged that they needed a greater emphasis than ever before in view of the present situations which had arisen.

The Sunday School Sermons fell within the celebrations and they were taken by Mrs. E. Potter, B.Sc. and the Rev. J. Kielty. Other visiting preachers were the Rev. Principal R. V. Holt and the Rev. B. Gill. There were large numbers of members and friends at all the Services.

During the month the Women's League arranged an "At Home", the Y.P.L. presented two One-Act plays and a Lancashire scene devised by one of the members, Mr. T. Forshaw, and the Adult Class together with scholars of the School entertained with song and dance—in music and colour.

The month ended with the Welcome Meeting to the new minister, the Rev. G. L. Clarke. Mr. E. Blundell was in the Chair and the speakers were the Rev. B. Gill, J. Harry Smith and A. Smith. Mr. A. Hurst on behalf of the Trustees and Mr. G. Platt on behalf of the chapel, school and all its organisations, welcomed Mr. Clarke to the ministry at Hindley to which Mr. Clarke replied.

The renewed fellowship and the inspiration gained through the celebrations will undoubtedly contribute in no small measure to the future of the congregation.

Horsham.—An old Minute of the year 1773 states, "Whereas itt is thought proper by this Church Meeting that . . . the whole Number of Members might have an opportunity to Commune together; itt is Agreed that such a general Meeting of the Congregation should be annualy held att Horsham on ye Lords Day preceding Whit Sunday. . . ." This General Meeting was the precursor of "Whit-sunday" at Horsham, which this year celebrated its 177th unbroken anniversary. The congregation were delighted to welcome the Rev. Wilfred Waddington, the new District Minister, who came with his family. Friends gathered in good numbers from Croydon, Ilford, Ditchling, Billingshurst and other churches. The congregation made the church colourful with flowers and prepared two meals for some 70 people while the sun honoured the occasion with all his anticipated and traditional brightness. Words of welcome and deep appreciation were expressed to Mr. Waddington for his uplifting Services and sermons and words of farewell addressed to Mr. and Mrs. W. J. Hoad, two stalwart supporters of the church, who are leaving to join their daughter in New Zealand. The congregation was once more inspired and encouraged by the loyal support and interest of many old friends.

Hull.—Devotion and dedication were the outstanding impressions of the May Queen Service with Kamala Forth as the new May Queen.

The congregation has been very anxious about the health of its Secretary, Mr. N. H. Rymer, but is relieved now that the operation is over and progress is well maintained.

His resignation as Secretary was received at the Annual Meeting with deep regret and yet mingled with thankfulness for his most devoted service for more than 30 years.

The congregation's deep appreciation of Mr. and Mrs. Philipson's friendly help and inspiration was embodied in a letter sent from the meeting.

The Whit Monday cricket match was this year played against a Bradford (Broadway) team, and Hull carried off an imaginary cup, but the outstanding joy of the day was the good will engendered between these two congregations.

Preston.—A series of weekly lectures extending from mid-September, 1949 to April, 1950, was given by the Minister, the Rev. Alun Williams, under the general title of "Religious and Ethical Systems of today". Each lecture was followed by an hour's open discussion which was invariably lively and intelligent in character. Quite a number of visitors were attracted to these meetings and the whole project proved to be much more successful than either minister or officials had dared to expect.

Stockton-on-Tees.—The 282nd Church Anniversary Services, held on May 21, were conducted by a former minister, the Rev. G. W. Parkinson, of Doncaster. Large congregations heard two grand sermons. A very happy social evening was held on the following Monday, when in addition to Mr. Parkinson, Mr. Hamblin, of Sunderland, and Mr. Martin also spoke. Excellent musical entertainment was provided by the choir. Several paragraphs appeared in local newspapers and the anniversary was announced by the B.B.C. on Saturday, May 20.

CALENDAR

SUNDAY, June 25th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. F. Mossman.
ABERGAVENNY, New Street Meeting House, 11, Mr. D. C. Kendall.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
AINSWORTH, Un. Chapel, Knowsley Rd., 3 and 6.30, Rev. F. Cottier.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. Scott.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
ALTRINGHAM, Dunham Road Chapel, 11 and 6.30, Rev. John Gill. Sunday School Anniversary.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. Wilde.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. C. S. Dence.
BILLINGSHURST, Free Church, South St., 11.15, 1st and 3rd Sundays.
BIRKENHEAD Un. Ch., Bessborough Rd., 6.30, Rev. E. W. Hill.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. A. Ball.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. Benton.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. Frank Coleman.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Toseland.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. Chas. Simpson.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. Lawrence Redfern.
BRADFORD, Broadway Av., 3.30, Rev. Dudley Richards.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. Bullock.
BRIDGWATER, Christ Ch., Dampiet St., 2.45 and 6.30, Mrs G. Burnett, Sunday School Anniversary.
BRIDPORT, Unitarian Church, 11, Rev. G. Randall Jones, 6.30, Mrs. M. R. Dickin.
BRIGHTON, Christ Church, Unitarian New Road, 11 and 6.30, Rev. F. M. Ryde.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. G. Randall Jones.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. Charles Easton.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. M. Bonner.
BURY, Bank St., 11 and 6.30, Rev. J. W. Maw.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Mr. Scott L. Johnson.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. W. Hill-Wareing.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. Eric Pitts.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. Carter.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. Hayes.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. Barbara Thomas.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. Stanley Peters.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. Glyn Evans.
COBH, Prince's St., 11.30 and (occ.), 7, Rev. W. A. Weatherall.
COMLEY, Stuffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. Haworth.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. Jones.
CREWE, Free Christian Church, Beech St., 6.30, Miss Livingstone.
CRICKHOWELL, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. Terry.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. Chell.

DEAN ROW, 10.45, Rev. E. E. Wrigley. STYAL, 6.30, Rev. E. E. Wrigley.
DENTON, Wilton Street Chapel, 11, ——, 6.30, Rev. A. W. Vallance.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. Constance Harris.
DITCHLING, Old Meeting House, 10.45, Mrs. Joyce Gow.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. Parkinson.
DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Rev. J. Biggs, 6.30, Mr. O. C. Perrin.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. Albert Whitson.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. J. Tawhsee.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. Priestley Phillips.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. R. Frost.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. H. W. Kendall.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. Alexander Ross, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. Woodford.
GLOUCESTER, Barton Street Church, 6.30, Rev. Brian Golland.
GOSALDING, Meadow Chapel, 6.30, Rev. G. Mabel Bramer.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. Tarrant.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. Lees.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. Dennis Hilton.
HAWORTH, Guest Meeting, Briers Lane, 11 and 6, Rev. C. Bartlett.
HEBDEN, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. Clarke.

HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. Gordon.
HORSHAM, Worthing Road, 6.15, Rev. J. M. Hall.

HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. A WHITTAKER.
HULL, Park St. Ch. (Un.) 11, School Service, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars, St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, ——.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. NICOL CROSS.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Mr. DAVID CRICK.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxeth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURRIN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. F. H. CORDELL.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30, and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. A. J. LONG.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Sunday School Anniversary, Rev. W. WADDINGTON.
LONDON, Hampstead, Rosslyn Hill, 11, DR. ROWE
LONDON, Highgate Hill, Unitarian Church, 11, Rev. KENNETH SMITH.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. F. H. MILLER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. FRANK MILLER.
LONDON, Mansford St. Chapel, Bethnal Green 6.30. Rev. J. W. DUMBLE.
LONDON, Newington Green, Un. Ch., 6.30, Rev. ARTHUR PEACOCK.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. MARGARET BARR.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1. 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. T. GREGORY.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. E. RAMAGE.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SIBBRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Student.
MANCHESTER, Gorton Brookfield Church, Hyde Rd., 10.45, Rev. F. COTTER, 6.30, ——.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. W. DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45, and 6.30, Sunday School Anniversary, Rev. E. E. WIGGLEY.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. K. ROSE.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30, Rev. E. A. DAVIES, 6.30, ——.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MORLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. COMB.
NEW BRIGHTON, (see WALLASEY).
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH, (Rossendale), Bethlehem Unitarian Church, 2.45, Mrs. L. WALMSLEY, 6, Miss B. BRADLEY.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Alfassy St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. A. S. HURN.

PARK LANE CHAPEL, near Wigan 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARRING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6, Rev. E. PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Mr. W. MILLER.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Church Anniversary, Rev. L. REDFERN.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. W. BEER. Church Anniversary.

SALE, Atkinson Rd., 11, Rev. J. W. DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11, and 6.30, Mr. A. P. B. HEWETT.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BERTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 11 and 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Supply.
SWANSEA, Unitarian Ch., High St., 6.30, Supply.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRY.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR W. HILL, 6.30, Student U.C.M.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), Last Sunday in Month, 7.30, Miss M. GRIFFITHS.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. E. E. LAWS.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. H. W. KEMSHALL.

WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

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MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Socker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Church Telephone F.A. 8913.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.

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DEATHS

COOKSON.—On May 30, 1950, at his residence, 142 Birchfields Road, Fallowfield, Manchester 14, Ernest Joseph, the dearly loved husband of Winifred Mary Cookson.

CLARK-LEWIS.—On June 7, Mary Ann Clark-Lewis, aged 84, wife of Rev. W. R. Clark-Lewis. The cremation was at Sheffield Crematorium and a Memorial Service was held at the Gainsborough Unitarian Church.

MISCELLANEOUS

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Printed at The Chiswick Press, 2 Clements Inn, Strand, London, W.C.2, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate. Saturday, June 24th, 1950.